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The Price of Tea

THE debate about the price of tea has brought out the explanation that the price is controlled by supply and demand.

Q.E.D. to reduce the price, reduce the demand. This will be interpreted by some as a boycott.

To reduce demand is easier to advise than to do.

"Give up me tea to save shillings! I can't!"

Why? Because tea creates an appetite for itself. Only at the cost of great effort and hardship will it be abandoned.

Yet Latter-day Saints know that freedom from the tyranny of tea is worth the price of abandoning it.

Since February 1833—for 122 years, the Latter-day Saints have been warned about the slavery of coffee, tea, tobacco, and alcoholic beverages.

Anything which creates an appetite for itself will enslave the unwary. The only safe course is total abstinence.

Caffeine, nicotine, and alcohol are false, traitorous allies. They are poisons and narcotics. They gain power by fraud, false promises and stealth. They cheat and destroy. They deceive and betray.

"In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you and forewarn you, by giving unto you this word of wisdom by revelation."

Testimonies of thousands of Latter-day Saints affirm that tea, coffee, liquor and tobacco are enemies, subtle and sly which infiltrate like the fifth column.

The wise and the strong declare their independence of this bondage and thank the Lord that the Latter-day Saints are free. With gratitude we testify that obedience to the word of the Lord truly brings the blessings of health *"wisdom and great treasures of knowledge, even hidden treasures."*

"And (the obedient) shall run and not be weary and shall walk and not faint."

"And, I, the Lord give unto them a promise, that the destroying angel shall pass by them, as the children of Israel and not slay them." (Doctrine & Covenants, Section 89.)

These are the rewards of obedience.

A Rededication to the Purposes of Relief Society

by MARIANNE C. SHARP

First Counsellor, Relief Society General Board

ON this March 17th, the 113th anniversary of the birth of Relief Society in this last dispensation, the hearts of Relief Society members are filled with gratitude and anticipation for their work in the Society as were the hearts of the mere handful of sisters who gathered in 1842 at the invitation of the Prophet Joseph Smith to meet with him and a few other brethren. The room over Joseph Smith's store, which stood on a bank of the broad and beautiful Mississippi River in Nauvoo, was where the organisation took place.

Today in Great Britain there may be an organisation composed of only eighteen members, the number which attended the first meeting in Nauvoo. But it is not the number of members which makes Relief Society a unique organisation for women in the whole world—its difference, then as now, lies in the fact of its organisation under the Priesthood and after a pattern of the Priesthood, with a president and two counsellors. These sisters are called to their positions by servants of the Lord bearing authority. Relief Society members' loyalty is to the Priesthood and to one another in bonds of eternal sisterhood.

Its original purpose, as stated in the inspired words of the Prophet Joseph Smith, was, for "the relief of the poor, the destitute, the widow and the orphan, and for the exercise of all benevolent purposes." He

declared that it was natural for females to have feelings of charity and they were then placed in a situation in which they could exercise those sympathies which God planted in their bosoms.

The same sympathy and benevolent feelings are manifest in the actions of Relief Society members today. The wellsprings of their charitable natures are deepened by their ministrations to the less fortunate. Not always are ministrations confined to the physically incapacitated; the sorrowful, despondent and discouraged have their burdens lightened by sharing them with another Relief Society member. Sharing and alleviating a sister's problem add to an understanding heart. Only through such unselfish services do the members today earn for themselves the blessings promised to their sisters of another day.

With the turning of the key to women in 1842, the years since then have seen woman take her rightful place—and knowledge and intelligence have continued to flow down since that time.

Woman as the helpmeet of man and the mother of the children of men has had bestowed upon her legal standing and dignity with opportunities for advancement unknown previously. But the daughter of the Heavenly Father who stands in the glorious light of the gospel recognises her greatest role of wife

and mother—she who clothes the waiting spirits with mortal bodies. She must first nurture her own in the admonition of the Lord, and then, after fulfilling this first duty, Relief Society teaches her to nurture her neighbour. The classes in Relief Society open her understanding and give her opportunity for service far beyond her own immediate circle. Through the spirit of charity her sympathies are awakened. Instead of censure and fault-finding she looks for the good in her sister, both of them children of the Heavenly Father. By visiting the sick and afflicted she brings down the blessings of heaven on her own head and comfort to another. She carries out the desires of the presiding Priesthood and the greatest appreciation and consideration is accorded Relief Society by them.

Over the years the sisters have served in loyalty. How fitting that the Priesthood everywhere supported and aided the sisters of Relief Society when, as one throughout the world, they united to build a Relief Society Building as a memorial to the members of the past and an edifice for the use of Relief Society in the present and future.

The Relief Society members of Great Britain are looking forward to the dedication of the Relief So-

ciety Building as are the sisters of the islands of the seas, of the frozen North, and the balmy South lands. All rejoiced as one at the Laying of the Cornerstone by the First Presidency in October 1954.

Great Britain has a noteworthy record in Relief Society. True and faithful have her Relief Society members served, and ably and well have their own leaders presided over them. How many devoted members have come from the homeland in years past to bring leadership to Relief Society in the New World.

The inheritance of the sisters of the past lives in the heroic lives of Britain's daughters today. It is for those of today to recall the example of the earlier members and selflessly to rededicate their lives to the up-building of others—which will bring the blessings of Relief Society upon their own heads. "If you live up to your privileges", the Prophet Joseph Smith, promised, "angels cannot be restrained from being your associates."

The general board congratulates the sisters of Britain at their 113th celebration of the organisation of Relief Society and wishes them that surpassing joy to be found only in a life of service to which Relief Society is dedicated.

"September 1st I would like to come to England to improve my knowledge of the English language. I would like work there among members of the Church.

"I have been studying and preparing to become a primary teacher and child specialist and enjoy working with children. I would like to get a job in taking care of children and household duties if possible, and if not possible, just as a housemaid.

"I plan to remain in England from September, 1955, to September, 1956."

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Anyone needing such services, please write direct to Sister van Dijk.

BAPTISM

LATTER-DAY SAINTS accept baptism, as explained in the Bible, as necessary for the remission of sins: (ff)

"John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." Mark 1:4.

"And he (John) came into all the country about Jordan preaching the baptism of repentance for the remission of sins." Luke 3:3.

"Then Peter said unto them, Repent, and be baptized everyone of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38.

Baptism is also essential to salvation.

Said the Saviour, to His disciples:

"Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be damned." Mark 16:15-16.

Baptism, also, is necessary to gain entrance into the Kingdom of God:

"Jesus answered, Verily, verily I say unto thee, except a man be born of the water and of the spirit, he cannot enter into the Kingdom of God." John 3:5.

Jesus Himself set the example, showing mankind the importance of baptism:

"Then cometh Jesus from Galilee to Jordan unto John to be baptized of him."

"But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?"

"And Jesus answering said unto him, Suffer it to be so now, for thus it becometh us to fulfil all righteousness. Then he suffered him." Matthew 3:13-15.

Several scriptures establish baptism by immersion as the mode approved by the Lord Jesus Christ. He Himself was so baptized:

"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:"

"And lo a voice from heaven saying, This is my beloved Son, in whom I am well pleased." Matthew 3:16-17.

"John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins."

"And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins." Mark 1:4-5.

"And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized." John 3:23.

The Nephites, in the western hemisphere, of the House of Israel, baptized by immersion: "... because the Risen Lord, so taught them:

"Verily, I say unto you that whoso repenteth of his sins through your words and desires to be baptized in my name, on this wise shall ye baptize them—Behold, ye shall go down and stand in the water, and

in my name shall ye baptize them.

"And now behold, these are the words which ye shall say, calling them by name, saying:

"Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

"And then shall ye immerse them in the water, and come forth again out of the water." 3 Nephi 11:23-26.

The Lord, by revelation, instructed Joseph Smith in these words as to the mode of baptism:

"Baptism is to be administered in the following manner unto all those who repent—

"The person who is called of God and has authority from Jesus Christ to baptize, shall go down into the water with the person who has presented himself or herself for baptism and shall say, calling him or her by name: Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son and of the Holy Ghost. Amen.

"Then shall he immerse him or her in the water, and come forth again out of the water." Doctrine & Covenants 20:72-74.

Paul's explanations of baptism clearly describe immersion because of its symbolising death, burial and resurrection to a newness of life, as a result of remission of sins:

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also shall walk in newness of life.

"For if we have been planted together in the likeness of his death,

we shall be also in the likeness of his resurrection." Romans 6:3-5.

One is ready for baptism at the age of accountability after true repentance:

"Now when they heard this, they were pricked in their heart, and said to Peter and to the rest of the apostles, Men and brethren, what shall we do?

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

"For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call.

"And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

"And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

"Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved." Acts 2:37-42, 47.

Modern revelation states fully the conditions and covenants of baptism as follows:

"And again, by way of commandment to the church concerning the manner of baptism—All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to

serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church." Doctrine & Covenants 20:37.

Baptism is valid and properly performed only by one having authority. A case arose in the time of Paul where he evidently found that certain people had been baptized, as they said, "Unto John's baptism," but Paul evidently had reason to doubt the validity of their baptism, because they knew nothing about the Holy Ghost. It is presumed that Paul questioned the authority by which they were baptized, not John's authority, but the authority of who ever was baptizing "unto John's baptism" and failing to teach the people as John taught: viz. "I indeed have baptized you with water; but he shall baptize you with the Holy Ghost." Mark 1:8.

Paul corrected the fault in these baptisms as related in Acts 19:1-6.

"And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

"He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

"And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

"Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

"When they heard this, they were

baptized in the name of the Lord Jesus.

"And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues; and prophesied."

By direct revelation in our day, the Lord has restored the authority to baptize. This authority is vested in the Latter-day Saints.

"Upon you my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." Doctrine & Covenants 13.

The twentieth section of the Doctrine & Covenants, verses 68 and 69 give sound advice to members newly baptized:

"The duty of the members after they are received by baptism.—The elders or priests are to have a sufficient time to expound all things concerning the church of Christ to their understanding, previous to their partaking of the sacrament and being confirmed by the laying on of the hands of the elders, so that all things may be done in order.

"And the members shall manifest before the church, and also before the elders, by a godly walk and conversation, that they are worthy of it, that there may be works and faith agreeable to the holy scriptures—walking in holiness before the Lord."

Everyone who has been so baptized has an inspirational way of life opened up before him. By continuing throughout life to partake of the sacrament of the Lord's sup-

per worthily, all who are baptized have the means of keeping themselves reminded of their covenants undertaken at baptism.

These are mortal man's constant encouragement and motivation to

live the truly Christ-like life. "*For thus it becometh us to fulfil all righteousness.*"

"*Be ye therefore perfect even as your Father which is in heaven is perfect.*"

Look to the Future

British Mission in Retrospect

IN the grey dawn of a morning in early January, 1940, the last of the missionaries in England at the time left Ravenslea, British Mission Headquarters. The home of the South London Branch had become headquarters in September, 1939, when a general exodus from London's central area had taken place in anticipation of the threatened "blitzkreig", and President Hugh B. Brown, with only a skeleton staff left, had moved from 5 Gordon Square, W.C.1. Very soon after, President Brown himself left these shores, having set apart on the night before his departure, Elders A. K. Anastasiou, James P. Hill and James R. Cunningham as an acting Presidency to look after the affairs of the British Mission.

It was the first time Britain had been left with no missionaries from Zion in 100 years.

Britons have often shown their best when their backs have been to the wall, and, as the nation held its own, indeed warded off, and later rendered ineffectual, the "blitzkreig" threat, so the Church in Britain carried on, staffed entirely with "local" workers.

They not only "held the fort"—as they were asked to do, but made some measure of progress. District and branch activities continued, conferences were held and well

attended. More than 100 missionaries answered the call, while more than 400 home missionaries devoted extra time to the work. The *Millennial Star*, at that time a weekly journal of 16 pages, continued to be issued without a break, and only the shortage of paper caused it to be cut to its present 32 pages, once a month—and that only by stages. Every auxiliary functioned with its complement of mission officers at its head. They travelled up and down the country, attending conferences, holding conventions and meeting regularly, breathing spirit and determination into the hearts of the people.

Bombs and black-outs made little difference to British Mormons and we received privileges from the Government, notably, the exemption of branch presidencies from military service.

In April, 1944, President Hugh B. Brown returned to take over the affairs of the mission once again. For a few months, later that year, the mission office was moved to Birmingham, South London being a particularly "hotspot" for flying bombs. But no Church-owned building suffered any serious damage at any time and the mission office staff were soon back.

Soon after the end of the war, Elder Ezra Taft Benson of the

Council of the Twelve came to Britain to re-open the European Missions. Saints on the continent, in Germany especially, had suffered badly during hostilities, and a great relief work was set in motion by President Benson through the Welfare Plan of the Church, backed by the U.S. Government.

President Selvoy J. Boyer took the place of President Brown in 1946 and later Elder Alma Sonne, Assistant to the Council of the Twelve, came to preside over the European Missions. Under these brethren the influx of missionaries from Zion increased to beyond pre-war strength and, with the institution of new methods of teaching the Gospel, converts increased the membership of the Church to great numbers. Yet this was offset by the tremendous number of Saints who emigrated to Zion. It was as if the "Gathering" desire had been rekindled and hundreds were responding, despite the advice of the Church leaders to stay and build up the mission.

Then, following a period of consolidation, under President Stayner Richards, many branches became regular users of their own meeting houses.

The Korean War decreased the flow of missionaries somewhat and we are still not up to the strength of just after the war.

But a great future is before us.

The new era was ushered in with the visit of President David O. McKay in June, 1952, in connection with the Temple site in Switzerland. He announced the appointment of Elder A. Hamer Reiser to the Presidency of the British Mission to succeed President Richards, and perhaps President Reiser's greatest pleasure to date was to announce

the purchase of a Temple site for the British Mission. The site was dedicated by President David O. McKay on a subsequent visit in August, 1953, and long before this decade closes a new spire will pierce the sky above England's green countryside—the Spire of a Mormon Temple.

What is now our duty?

Surely to fear God and show our gratitude to Him for His compassion and mercy towards us—to fear Him and to serve Him, to apply ourselves more diligently to the building of His kingdom in this part of His earth.

"And did those feet in ancient time,
Walk upon England's mountains green?

And was the Holy Lamb of God,
On England's pleasant pastures seen?

And did the Countenance divine,
Shine forth upon our clouded hills?

And was Jerusalem builded here,
Among those dark satanic mills?

Give me my bow of burning gold,

Give me my arrows of desire;
Give me my spear—O clouds unfold!

Give me my chariot of fire!
I will not cease from mental fight,

Nor shall my sword sleep in my hand!

Till we have built Jerusalem
In England's green and pleasant land."

— William Blake

Magnificently speculative? Yes. But greatly symbolic too, and grandly inspiring, *for the Lord will have a House to come to if He so desires.*

President McKay Plans Temple in New Zealand

PRESIDENT DAVID O. McKAY'S recent six-week tour of the Church missions in the South Pacific has shown him that one of the greatest needs of the Saints in that area is a temple. "Undoubtedly in the near future that need will be supplied", our President announced. The temple will be erected at Hamilton, New Zealand.

Saints in Great Britain are invited to read the daily happenings of the 45,000-mile tour by President and

Sister McKay and Pres. Franklin J. Murdock in the "Church News" section of the *Deseret News*. The missions of Hawaii, Tonga, Samoa, Tahiti, New Zealand, and Australia were visited by the Church leader. Many interesting and faith-promoting incidents are recorded in the diary of the historic tour. This is the first time these people have been visited by a president of the Church of Jesus Christ of Latter-day Saints.

The Voice of an Apostle

IT was Thursday night at 8.30 p.m. Elder George Durrant and Elder Kenneth Blair had just entered the home of a newly-contacted investigator. Introductions were made, and the Elders briefly explained the purpose of their call. The investigator upon discovering that the two young men were far from home asked them if they would like him to attempt to contact a radio station from their home. After a moments debate, the Elders agreed, and the high-powered wireless was switched on. Soon, through the static, singing was heard. Who, or what it was, at first was indiscernable. One of the Elders jokingly nudged the other and said, "Must be the Tabernacle Choir". After a moment the singing stopped and a voice was heard. It was a voice which the Elders had heard many times. It spoke these words, which are so dear to their hearts. "WE MEET AGAIN WITHIN THESE WALLS AT THE CROSSROADS OF THE WEST." By this time the excitement was too great. It was the voice of Richard L. Evans. To the astonishment of the investigator

both Elders leaped to their feet, and with tears in their eyes, and joy in their hearts, they exclaimed, "That is an Apostle of Jesus Christ". For the next 30 minutes all sat motionless. Silently listening to the words which were not plain to their ears, but which were carried into their hearts by the wonderful and glorious spirit in which they were uttered. In what seemed to be only a moment, the programme finished. The Elders just had time to explain to the investigator that they would call on him again to explain more about the beautiful Church with 12 living Apostles.

As they left the home both expressed a strange feeling that for some reason God had wanted them to hear these beautiful things from 6,000 miles across the mighty sea. Both felt within their hearts that this was their own little miracle. And as the Elders cycled through the night to their next appointment, each pledged to serve more diligently the Church which they knew beyond any shadow of doubt was the true Church of Jesus Christ.

CHURCH-OWNED

BUILDINGS

RAVENSLEA—149 Nightingale Lane, Balham, London, S.W.12, serves as headquarters for the British Mission. Purchased by the Church in the early 30s and dedicated in 1937 by President Heber J. Grant, this Victorian styled building is shared by the British Mission Office and South London Branch. The basic structure is of brick with cast stone masonry trim and a tile roof. In addition to mission offices, a book store, recreational areas, and a branch chapel, the building provides living quarters for the office staff. The mission office has been housed here since September 1939 when war demanded evacuation from the city centre.

- *British Mission Headquarters*
- *South London*



Wigan ●
Northampton ●
Barnsley ●

Wigan—"Gidlow House" is quite a famous old house in Wigan. The building serves all the functions of the Wigan Branch and quarters are provided for missionaries in the building along with permanent living quarters for renters. Purchased in the spring of 1950, the building is located at 278 Gidlow Lane.

Northampton—This two-storey brick structure, ornamented by cast stone sills, slate shingles, and masonry trim, is the headquarters for Northampton Branch chapel, 89 St. Michael's Road.

Barnsley—During 1953 considerable alteration and redecoration took place at the Barnsley Branch chapel, 34 Victoria Road, to make it into a comfortable and useful building. The chapel runs full length of the building and a recreation room with a stage is upstairs. Lawns and gardens surround the building purchased in 1947.

Hull—"One of the finest in the British Mission" is the Hull Branch chapel, erected in 1933. Appropriate architecture, spacious and well-kept grounds, serviceable interior, and a location accessible to the business district, credit this building. Art metal glass windows ornate the building which houses the Hull District Conferences. A chapel, recreation hall and stage are contained in the building which is situated on the corner of Wellington Lane and Berkley Street.



Newcastle—20 Archbold Terrace, Jesmond, serves as headquarters for the Newcastle District and accommodates approximately the twenty families of the Newcastle City Branch. The three-storey brick building was purchased by the Church in April, 1952. Missionary accommodations are provided here.

Hull
Newcastle

Dewsbury—Spacious grounds with lawn, shrubs, and trees in front and a welfare garden in the rear surround the Dewsbury Branch chapel. This property, purchased in 1947, served as headquarters for genealogical work in the British Mission until those offices were moved to Newchapel. The building is constructed of stone and is situated in a favourable neighbourhood, 10 Oxford Road.

Dewsbury
Catford

Catford—Members of the Catford Branch helped to build their chapel, capable of seating 75, under the direction of Elder J. K. Lawrence. Opening Sacrament services were held May 21st, 1951. The building is located at 115 George Lane, Catford, London, S.E.13.

Wolverhampton—Approximately seventy-five people can be seated in the Wolverhampton Branch chapel at 51 Merridale Road, Wolverhampton. Light grey walls and carpeting and deep red curtains colour scheme the chapel. A large garage and lawn are at the back. Missionaries reside in the building.

Wolverhampton
Cheltenham

Cheltenham—Purchased in 1951, the Cheltenham Branch chapel, Knapp Road, belonged to the Bethel Baptist Church. The building stands in an old churchyard. A gallery is at the rear of the chapel.

Ipswich—Final negotiations for purchase of the Ipswich Branch chapel were completed in October, 1952. President Stayner Richards was instrumental in securing this building. The two-storey double-fronted building contains one large room capable of accommodating sixty people. This is used as the chapel. American servicemen stationed on a nearby base provided the stand for the chapel. Socials are sometimes held on the large grass covered area at the rear. 108 London Road also houses the district president's office and furnishes missionary living quarters.

Ipswich
Merthyr-Tydfil



● *Sheffield*



● *West Hartlepool*



● *Leicester*



● *Pontypool*



Methyr Tydfil—In 1936 this frame building constructed under missionary direction made possible a meeting place for the Merthyr Tydfil Branch. A high rock wall hides the front of the building.

Sheffield — On November 19th, 1938, Sheffield members viewed President Hugh B. Brown officially open the new chapel which stands on the site (Ellesmere and Lyon Roads) of their old one, "The Tin Tabernacle". The Millennial Chorus provided an evening concert to mark the event which brought many friends and saints to see. Built as a three-unit structure: chapel, recreation hall, and classroom building, this brick edifice serves the needs of Sheffield Branch. District Conferences are held here.

West Hartlepool—Renovation and redecoration took place at the West Hartlepool Branch chapel during 1953-54. The brick structure is on Osborne Road.

Leicester—Activity by many young families and old members alike takes place in the Leicester Branch chapel, All Saints Open, Great Central Street. A stage and rostrum are situated at one end of the brick chapel and a balcony is at the other.

Pontypool—A chapel and classrooms are found in the white stucco building, Pontnewynydd, Pontypool, which houses the meetings and activities of the Pontypool Branch, Welsh District. Construction of the building was by missionaries and local members. Standing on a hill, the building can be seen from quite a distance.

Instructor Sales Increase

AN increase of 45 per cent was made during the time from May, 1954, to December, 1954, in the sale of *The Instructor* in the British Mission. An officer and teacher percentage of 12 in May was

increased to 57 by December.

The British Mission also stood at the top of the list in the "Leaders Spotlight" with a 27 per cent gain as recorded in January's *Instructor Reporter*.

HYMN OF THE MONTH

British Mission Hymn Book, page 145.

March : "He Is Risen", by Cecil Alexander and Joachim Neander.

The music is in a steady, evenly measured cadence. It is simple and easy. The tune sustains the cheer and rejoicing of the words. The music has been written to a time measure which features definite emphasis. The chorister and organist will interpret the hymn to demonstrate the intent of the composer.

The hymn for January expressed the solemn sacrifice of the Saviour, commemorated in the occasion of the Lord's Supper. The hymn for today brings in the theme of rejoicing over His resurrection and His victory over death.

Together these songs recall—"I have power to lay down my life and I have power to take it up again".



Ruth May Fox

To be Ren

"Mothering Sunday", March 20th, will be observed by members of the Church of Jesus Christ of Latter-Day Saints in Great Britain. The Lord said, "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee". On this day, as on every day throughout the year, pay tribute to your mother. Show her your love and appreciation for the sacrifices she has made for you. Honour her by keeping that body and spirit you have been given, pure and spotless.

MOTHERHOOD is the one thing in all the world which most truly exemplifies the God-given virtues of creating and sacrificing. Though it carries the woman close to the brink of death, motherhood also leads her into the very realm of the fountains of life and makes her co-partner with the Creator in bestowing upon eternal spirits mortal life. Artists may make new visions real; poets express thoughts never known before or dress old ones in a more becoming garb; engineers may transform deserts into bounteous fields and fill them with prosperous towns and thriving villages; scientists may discover new elements and by various combinations thereof create means contributive either to progress or destruction—all these are in a measure revealers of unknown things; but the mother who, in compliance with eternal law, brings into the world an immortal spirit occupies first rank in the realm of creation.

Pres. David O. McKay

Millennial Star, Vol. 86:296

remembered on "Mothering Day"

by HAROLD L. FOX

SIX months and 101 years ago, Mary Ann Harding and James May who resided in New Town Westbury, Wiltshire, England, welcomed into their home a baby girl. Fond parents are apt to dream dreams of success, adventure, love, and plenty for their children. I wonder if Mary and James May in their thoughtful desires for this baby girl, Ruth May, caught a glimpse of the life of service, motherhood and devotion that awaited their lovely daughter. Unglimpsed or not by loving parents the life of this child was to leave a shining

chapter in the books of the history of the Church of Jesus Christ of Latter-day Saints.

Ruth May Fox, one of the oldest living members of the Church, was born on November 17th, 1853. From her earliest days she has lived the Gospel of Jesus Christ. In the Ruth May Fox Hall on the campus of the Brigham Young University is hung a group of nine pictures illustrating various stages in the life of Ruth May Fox. In addition to the pictures appears the following: My Testimony: "Ever since I could understand, the Gospel has meant

everything to me. It has been my very breath, my mantle of protection against temptation, my consolation in sorrow, my joy and glory throughout all my days and my hope of eternal life. 'The Kingdom of God or nothing' has been my motto".

While in her early teens, Ruth May walked alongside the wagon which carried the few belongings of her family and another pioneer family. From Pennsylvania to Salt Lake City, across the far reaches of the Great Plains and over the rugged trails of the Rocky Mountains; Ruth May with her father and other members of the family and other saints journeyed. Years later she communicated this abundant faith and courage to others in the words of the hymn, "Carry On." "Oh, Youth of the noble birthright, Carry On, Carry On, Carry On."

What better month is there than this one which brings us "Mothering Day" to pay tribute to those mothers whose lives have inspired many. Sister Ruth May Fox reared 12 children and these lives are a testimony to her service. But Sister Fox did not let the many responsibilities of rearing a large family curtail her dedicated service to the work of the Lord. She did more. She served 19 years in the Primary Association, 42 years in the Mutual Improvement Association, 26 years as a missionary guide on Temple Square, 31 years with the Red Cross, 12 years with Travellers Aid, 12 years of active political participation, 8 years on the board of the Deseret Agricultural and Manufacturing Association, and other years with other organisations both church and community centred. During all of this life of active participation in church and community

work, her family was never forgotten. Each new grandchild, each new marriage, each new addition of an ever-increasing family was noted and enjoyed. Now with 10 of 12 children still living, and descendants to the fifth generation, there are more than 240 of us who proudly trace our beginnings through Ruth May Fox.

Though we be many, Grandmother Fox knows us; who we are, where we are and what we are. Each child, grandchild, and great-grandchild is a blessed spirit to be numbered in her heart and to be watched with joy. We who are her descendants take personal pride in Grandmother's interest in us. We receive inspiration from our communications with her. In a recent letter she told my family and me: "I, too, am interested in paradise—since I heard Brigham Young make the following remarks in one of his sermons: 'In the millenium we will eat, drink, and wear clothes, and there will be some churches (Protestant); and the brethren will hold Priesthood meetings, just as they do here, and there will be work to do'. So, you see, I am so near to that eventful period that I say sometimes that I shall just step over the wall and leave this world and enter into a land of peace and plenty."

This wonderful mother has built well all the days of her life. She began with a firm foundation; the Gospel of Jesus Christ. She has been called to serve and has magnified every calling. She has built a house of faith bolstered with a life of service. With loving care she has filled the house with children and made a home. With selfless service she has built a life worth emulating. On the world's best and firmest foundation she built

well and has nobly kept her second estate. She will inherit a mansion in our Father's House and one by one be joined with her family in a great Celestial order.

On this Mothering Day, we will look with love on the shining lives of our Mothers and our Grand-

mothers. We will adore and remember them. And once more we will set our steps forward with the light of their faith and the lantern of their service. And as for me, my path will be brightened as with a beacon light through the life that Grandmother Ruth May Fox lived.

About the Author

Elder Harold L. Fox, grandson of Ruth May Fox, is serving as president of the Reading Branch. A lieutenant in the United States Air Force, Elder Fox, a meteorologist, is on a three year tour in Great Britain with his wife, Lucy Grant, and son, James Harold. Elder Fox is a graduate of the University of Utah and has completed graduate work at the University of California at Los Angeles (U.C.L.A.).

PRIMARY

Thou has given so much to me, give one thing more—a grateful heart.

George Herbert.

DEAR PRIMARY WORKERS,

Were ever a people so blessed as the Latter-Day Saints? Were ever women more blessed than those who work with children? Count your blessings, Primary workers, and know for yourselves the multitude of them. Then lift your hearts and voices in acknowledgment and praise to the Giver of all good.

If you have a testimony of the gospel, if you have opportunities to give and to serve, if you have loved ones and friends—and who has not—give thanks every day and every hour of your lives.

The following excerpt from a letter written by a Primary worker is typical of a thankful heart:—

“I have been blessed with life's richest blessings since the day I was born. I have had choice parents, family and friends around me always. Every night when I tuck my children into bed I am overwhelmed with the great obligations I owe to my Father in Heaven for His goodness to me. Here I am with another little boy to love and cherish and my gratitude is boundless. I pray that I may live worthy of the blessings I enjoy; that I may be able to serve the Lord all my life in whatever organisation I am called to work. I appreciate the opportunity I have to help in Primary and pray I may be given insight and foresight and wisdom to plan properly for the children of the Church.”

Let us all strive to be Primary workers with grateful hearts for the blessings we have and for those we are soon to receive, by teaching the children in our care to pray humbly and to walk uprightly before the Lord, that gratitude may be born in their hearts also for all God's gifts and blessings.

Sincerely,

MISSION PRIMARY BOARD.

MISSIONARY ACTIVITIES

ARRIVALS

<i>January 20th, 1955</i>	<i>From</i>	<i>Assigned to</i>
Elder Ray Albert Ogden	Salt Lake City, Utah	Bristol District
Elder Merrill Don Bellows	Spanish Fork, Utah	Ireland District
<i>January 22nd, 1955</i>		
Sister Barbara Waldrom	Leicester, England	Sheffield District
<i>January 27th, 1955</i>		
Elder Thomas J. Jones	Cedar City, Utah	Wales District
Elder Larry Jackson Bullough	Salt Lake City, Utah	Birmingham District
<i>February 6th, 1955</i>		
Sister Elsie H. Brammer	Salt Lake City, Utah	Bristol District
Elder Douglas Brammer	Salt Lake City, Utah	Bristol District
Sister Rose P. Pitcher	Cornish, Utah	Scottish District
Elder Willie Deconn Pitcher	Cornish, Utah	Scottish District
Elder Bayard Monson Taylor	Salt Lake City, Utah	Liverpool District

TRANSFERS

	<i>From</i>	<i>To</i>	<i>Date Effective</i>
Sister Margaret Howard	Leeds	London	January 12th
Elder Neil Ransom	Ireland	Nottingham	January 24th
Elder Clarence E. McBride	Wales	Nottingham	January 24th
Elder Richard A. Henderson	Norwich	Sheffield	January 24th
Elder C. Vaughn Jones	Newcastle	Sheffield	January 24th
Elder Kenneth Stirland	Sheffield	Wales	January 24th
Elder David K. Hart	Nottingham	Bristol	January 24th
Elder Gary Ray Bascom	Nottingham	Ireland	January 24th
Elder Lloyd M. Thayne	Bristol	Manchester	January 24th
Elder Dix K. Waddell	Ireland	Manchester	January 24th
Elder Charles W. Taggart	Sheffield	Newcastle	January 24th
Elder Melvin G. Redgers	Wales	Newcastle	January 24th
Elder Ralph B. Thackery	Newcastle	Norwich	January 24th
Elder Shyrl Ben Savage	Bristol	Nottingham	January 24th
Elder Hugh B. Graham	Bristol	Newcastle	February 3rd
Sister Lois J. Graham	Bristol	Newcastle	February 3rd
Elder Loyal W. Flynn	Liverpool	Nottingham	February 9th



RELEASES

Sister Ivy Mence

<i>From</i>	<i>Served in</i>	<i>Date released</i>
Horsfont, Leeds	Sheffield District	January 19th

BAPTISMS

January 10th, 1955

Robert Frank Ashcroft of Wigan.

Brian Ashcroft of Wigan.

Whalley West of Blackburn.

Vera West of Blackburn.

January 14th, 1955

David Vincent Edge of Birmingham.

Gloria Yvonne Fullerton Rone of Birmingham.

January 15th, 1955

Nancy Lille Jones of Cardiff.

Dawn Carol Martin of Cardiff.

Florence Agnes Martin of Pontypool.

Janet Elaine Martin of Cardiff.

Carol Ann Parsons of Barnsley.

Julia Smith of Barnsley.

Joan Margaret Mills of Barnsley.

January 16th, 1955

Violet Beatrice Boffey of Nottingham.

January 17th, 1955

Keith Lowell Brieltz of Ipswich.

Eileen May Irving of Peterborough.

George William Irving of Peterborough.

January 22nd, 1955

Gloria Ellen Sinclair, of Glasgow.

Alexander Cumming of Glasgow.

Ann Mount, of St. Albans.

Jean Winifred Harding of South London.

Wendy Jacqueline Fitzgibbon of South London.

Arthur Edward Johnson of Loughborough.

Theodore Awdiejew of Derby.

January 26th, 1955

Rose Ellen Foster of Nottingham.

Peter Harrison Foster of Nottingham.

DISTRICT ACTIVITIES

BRITISH MISSION

Late reports of "Christmas" parties and programmes have come in from Worcester, held January 29th; Nuneaton, held January 6th; Ipswich, January 5th; Lowestoft, January 1st; Hull, December 21st; York, January 1st; Derby, December 18th; Leicester, December 18th; Loughborough, December 18th; Nottingham, December 18th and Weston-super-Mare, January 8th. Games, good things to eat and presents were the main features of each and every party, while Father Christmas continued his multitudinous activities in Leicester and Worcester. Plays formed part of the programme in Weston-super-Mare, Derby and Hull. In Nottingham 120 children were present to enjoy a "danky" act by Elders Litster and Poole in addition to a fine film show.

Nottingham

December 11th saw the *Derby* members and friends gathered for the annual bazaar. A substantial profit was realised by the Relief Society helped by the Priesthood. Games and carol singing ended the day.

Members also went out carol singing on the Chaddesden Estate, and the Priesthood served hot rolls and drinks to the singers. Renewed activity in the Derby branch is largely due to the efforts of the branch president, Elder Gary Bascom.

Hucknall Branch is handicapped in not having a building of its own but this does not daunt the good sisters, who are giving socials in their homes. Sister Ruth Orton welcomed 26 people on November

30th to a Faith Supper. All these efforts add to the Building Fund which now stands at £180.

In *Leicester* on January 1st the M.I.A. presented a lively budget social. The Relief Society sisters relieved hungry dancers and Elder Creer later entertained with a rendering of "Them Dry Bones".

On Sunday, January 16th, a spiritual feast was enjoyed at the farewell of Sister Barbara Waldrom, called to serve a full-time mission for the Church here. Leicester will miss her fine work in the branch.

The Budget Scheme is well under way in the *Nottingham* Branch where the first social of the new idea was held in January. Brother Stuart H. Thompson has been appointed Social chairman and the next function is happily anticipated.

Publicity Chairman Brother Ronald Cooke has recently reorganised the Bureau of Information in Nottingham and is delighting the eye with his colourful posters.

For what is hoped will become an annual event, "Trentmor" was the venue for a district Mothers' and Daughters' Banquet on January 29th. Sixty were present to enjoy the refreshments, each daughter introducing a mother. Sisters Tinson, Green, Bowler and Norse did the work "behind the scenes".

Norwich

Ipswich M.I.A. presented a Christmas Variety Programme on December 22nd called "M.I.A. Variety Box". It was a great success and voted the best entertainment the branch has seen. Proceeds went to the Building Fund. The Ipswich Drama Group are planning a revised version to take to other branches of the district.

Hull

On New Year's Eve *Hull Branch* held a grand carnival dance and witnessed the departure of 1954 with due celebration. All voted the occasion a wonderfully happy night.

A "Buccaneer's Ball" was held in the Hull branch on January 15th and on January 22nd the Relief Society sisters held a social, both of which were very successful and enjoyable.

York held a bazaar in December and realised a goodly sum to add to their funds.

A Building Fund social was held in the *Grimsby Branch* on January 28th. The programme, consisting of games, dancing and entertainment given by local members and missionaries, was much enjoyed.

At the district social held on January 29th, Hull M.I.A. repeated the programme of entertainment staged in their own branch on December 18th.

Liverpool

The first *Speaking and Teaching Training Class* to complete the course is from the *Preston Branch*, Liverpool District. Six members have filled all the requirements. Elder Grant W. Lee commenced the course and Sister Zabelle Sessions completed it with the small group. The members feel a great sense of accomplishment and feel so much is offered in the outline that they want to begin again with members of the group acting as instructors to bring in other members of the branch as students.

Congratulations Preston! This is the first reported completion of the course and fulfilment of requirements in the Mission.

Little *David Martin*, aged five, gave the entire 13 Articles of Faith,

without hesitation, as his two-and-a-half minute talk in the Liverpool Sunday School. His father, a new member of the Church, is in the branch presidency.

Sheffield

The missionaries of the Sheffield District travelled to the home of Sister Scofield in Pontefract on Saturday, January 22nd where they enjoyed a very tasty dinner. It was arranged in honour of the January birthdays of Elder Kenneth Stirland, Elder Charles Taggart, and Sister Stella Naylor.

The *Sheffield Branch M.I.A.* was in charge of the entertainment which followed the monthly preparation meeting of January 15th. It comprised several items, humorous skits, readings and songs. The programme was well received and has set a standard which is hoped will be upheld in all future functions of a like nature. Brother Aubrey was in charge of programme arrangements and Brother Raymond Bustin acted as M.C.

A District Relief Society dinner and social evening was held on February 5th in the *Doncaster* chapel. The food was excellent and plentiful and the social proved very amusing. Sister Muriel Holton, District R.S. Supervisor was responsible.

Birmingham

Members of the *Wolverhampton Branch* were sorry to have to say goodbye to *Brother Jones and his family* who are moving to Gloucester. Brother Jones was the branch Y.M.M.I.A. supt., and his wife served as district supervisor of Y.W.M.I.A. and branch Primary mother. Wolverhampton wishes the Jones family every success in their new venture.

Brother Craven has been appointed to fill the office of Y.M.M.I.A. superintendent in the branch.

Forty members of the branch paid a visit to the local pantomime on January 26th. Although primarily a Primary outing, adult members thoroughly enjoyed themselves also.

Owing to Wolverhampton's growing membership there is an acute shortage of hymn books (the Mission Bookstore cannot yet meet the demand) and President Nash has been diligently typing out folders of hymns for use by members. This work is much appreciated and some consolation may be afforded the good brother in that, according to a popular woman's magazine, typing makes the hands supple—and beautiful!

The children who attend *Kidderminster Primary and Sunday School* are non-members, with but two exceptions. During the recent very bad weather the janitoress was too ill to do her usual cleaning. On Saturday, January 22nd, Sister Martha Bradley, Primary mother, told her class that she would not be able to hold Primary as she intended to help relieve the situation. Immediately, the children, aged four to ten years, insisted on "giving a hand". Instead of the usual Saturday Primary programme, there was a chorus of buckets, brooms and happy young voices, the children intent on doing a good job of work.

These children have also contributed £1 5s. to a society in the area called the "Animal Box" operating for the benefit of dumb animals. Kidderminster is proud of its children!

Bristol

In Bristol, Brother D. Collins was

set apart as Genealogical Chairman, with Brother Stanley Lewis as 1st counsellor on Sunday, January 23rd.

Personals

Births and Blessings

Rowberry. On January 10th Brother and Sister Thomas Rowberry of the Worcester Branch became the proud parents of a new daughter.

Alford. The infant son of Brother and Sister E. C. Alford was blessed in the Coventry Branch by Elder George E. Hunter and given the names of Robert Elliot Grieve.

Engagements

Sunderland - Buxton. Sister Ella Buxton of the Eastwood Branch became engaged to Brother Albert Sunderland, formerly of Nottingham, now in Eastwood, on December 25th, 1954.

Deaths

Bushell. On January 9th, Robert Willerby Bushell passed away at the age of nine months. He was the infant son of Brother and Sister Leslie C. Bushell of Grimsby.

Bell. Brother Thomas Frederick Bell of the Liverpool Branch passed away Saturday, January 29th. He was baptized June 13th, 1954. He had an unusual knowledge of the scriptures and has sought a lifetime for the Truth. When he found it, the scriptures, both ancient and modern, unfolded for him, through the power of the Holy Ghost, great understanding. The triple combination was his most prized possession, and he understood its truths as if he had been schooled many years in their interpretation. His last words were from it: "For behold, thus

saith the Lord, this is my work and my glory, to bring to pass the immortality and eternal life of man", and "The Glory of God is intelligence". He then hummed the tune of "Sweet is the Work, My God, My King". He was 71 years old.

Ordination to the Priesthood

Brother Geoffrey Arthur Harris, 1st counsellor in the Y.M.M.I.A. of the Nottingham Branch, was ordained a deacon in January.

From *Mrs. Grace E. Rooks, of Hooper, Utah, U.S.A.* comes the following letter. No doubt many members of the Nottingham District will be interested in its contents.

"Dear Editors,

The Star was in our home as far back as I can remember, until the family separated for various new ventures. Most of us have lived in the U.S. and Canada for the past eight years, but those still remaining in the old country have seen to it that we all received the Star regularly. Thanks for bringing back the 'news' pages along with the many wonderful articles, etc. It keeps us folks over here in touch with the old and dear familiar friends and places. I feel especially attached to the Millennial Star since I spent about one half of my war-time missionary labour in the Star office. . . . I know my brother now serving in Korea appreciates the copies he receives, thanks to a very dear aunt who still lives over there. . . .

"Cpl. Derek Gent, son of Brother and Sister George E. Gent, late of the Leicester Branch, now of Tremonton, Utah, is serving with the U.S. Army in Korea, near the 38th parallel. He is financial clerk of

the L.D.S. Group there and has contributed much of his time and has assisted financially in aiding the missionary work the service men are doing over there. Prior to his military service he was attending the University of Utah College of Medicine after graduating from Bear

River High School. Hope you can find a small space to print some of this because he has many friends over there. It's really wonderful to live here, but we like to keep in touch with those who are dear to us and the Star does help us to do this."

Thanks.

RELIEF SOCIETY

Social Science Lesson

Lesson 13. "Why Destruction Comes Upon the Wicked"

Aim: To show that God does not change and is just in his judgment.

Text: "The Signs of the Times", pp. 83-91.

"**W**HY Destruction Comes upon the Wicked". The Scriptures say:

"And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

"And God said unto Noah, The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." (Genesis 6:12-13.)

The Lord said He would do that. You read in Genesis, the 18th and 19th chapters, the story of the conversation between the Lord and Abraham over two very wicked cities, Sodom and Gomorrah; and the Lord said to Abraham, "I am going to destroy them for their wickedness," and Abraham pled with the Lord, "If we can find fifty righteous there will You spare the city?" "Yes." "Well, now if we can find forty righteous will You spare the city?" "Yes." And he brought it down to ten, and he could not find ten righteous in the

city, and so the Lord said, "Get Lot out of that city and his family." His family was composed of Lot, his wife, and two daughters, so they did not have even five righteous in these cities. So Lot and his family left the city, and the Lord rained down fire upon those cities and destroyed them.

Promise to Abraham

Remember, the Scriptures say the Lord did it. This is the 15th chapter of Genesis, 13th verse.

"And he said unto Abram, know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years.

"And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

"And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

"But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet

full." (Genesis 15: 13-16.)

When Israel did come out of Egypt, the Lord gave Moses, and after him Joshua, a commandment to destroy some of these people—sweep them off the face of the earth. The Scriptures tell us the Lord did that. You know we have some very, very wise men among us, very devout, very merciful, very kind men, filled with all the mercy in the world; and so they cannot believe that God ever commanded any of these things. So they maintain that the belief in God is a progressive idea. Yes, to believe in God is a progressive idea, and these wise men teach that the God of the old Scriptures was man-made and therefore the God of our day is man-made. We are most intelligent today so we have a higher concept of Deity than men had anciently. We have men in the Church and men who are teaching in this Church who hold to those contemptible views and they say they do not accept the God of the old Scriptures.

Jesus Destroyed Cities

In the Book of Mormon we find, in the 9th chapter of the Third Book of Nephi, where Jesus Himself, speaking from the Heavens, declares that He destroyed cities :

"And it came to pass that there was a voice heard among all the inhabitants of the earth, upon all the face of this land, crying :

"Woe, woe, woe unto this people; woe unto the inhabitants of the whole earth except they shall repent; for the devil laugheth, and his angels rejoice, because of the slain of the fair sons and daughters of My people; and it is because of their iniquity and abominations that they are fallen !

"Behold, that great city Zara-

hemla have I burned with fire, and the inhabitants thereof.

"And behold, that great city of Moroni have I caused to be sunk in the depths of the sea, and the inhabitants thereof to be drowned.

"And behold, that great city of Moronihah have I covered with earth, and the inhabitants thereof, to hide their iniquities and their abominations from before my face, that the blood of the prophets and the saints shall not come any more unto Me against them.

"And behold, the city of Gilgal have I caused to be sunk, and the inhabitants thereof to be buried up in the depths of the earth." (III Nephi 9: 1-6.)

The Lord's Critics

And so it goes on, and it was Jesus Christ speaking !

These good, wise men of our day cannot stomach the God of Israel, and so they have an idea of a progressive God because they say we have progressed and as we get a little more intelligent naturally our God becomes more intelligent and more merciful.

We will come to this point, "The Lord's Critics Answered." They are being answered right now, and the time is going too fast.

A professor in one of the great colleges of America has written a book telling how the gods change in character, and how the idea of God developed down through the ages until today people have a god who is merciful and kind. The last chapter in this book has to do with the death of the gods. We have become so intelligent now, and we know so much that we have outgrown the need of guidance by the Gods. Such is the substance of this book. Here is a quotation, bor-

rowed from a poem, which heads this chapter. The poem is "Dreams and Dust". I will not give you the name of the author of this, but this is what he says :

"As the forehead of man grows broader, so do his creeds;
And his gods they are shaped in his image, and mirror his deeds;
And he clothes them with thunders and beauty, clothes them with music and fire;
Seeing not, as he bows by their altars, that he worships his own desire."

Changing Gods

Do you grasp that? So man makes his own god, and I believe it is written in the same book, if not I have read it in other places—this very smart saying which portrays the philosophy of the present day—"Man has created God in his own image." I want to tell you that the world today is teaching this kind of philosophy. It is found in our schools. This author says, "The vitality of the gods is most clearly manifest in their ability to change."

In section 20 of the Doctrine and Covenants and elsewhere in the Scriptures, the Lord declares that He is "unchangeable", the same "from everlasting to everlasting", but these wise men will not have it so.

Now to continue the quotation : "They (the gods) draw their qualities from roots stuck deep into the social lives of their peoples. As the most exalted members of the community, higher than chief or kind, they bear heavy responsibility for the welfare of the folk. So intimately are gods bound to the men they serve, that each group puts its own individual stamp of cultural colouring upon its gods. Line after

line, their characters are etched in as they share the joys and sorrows, triumphs and defeats, dreams and frustrations of those who trust them. All significant changes in the restless human scene are reflected in the lives of the gods. As long as they are alive they take on new forms, with this advantage over their mortal devotees that they belong to the unseen world and are able to develop without restraint in the forcing soil of human need . . .

"The great personal gods have grown in moral character through the centuries following the development of the ever nobler social idea of their peoples. No god could hold his place for long if he were less moral than the ethical standard of his worshippers. Rarely do deities die, however, because men outgrow them in morality. They adjust themselves to the ideals of each new age. There is often a striking transformation in the character of a god at different periods of his history. All the supreme, personal deities must grow to perfection in justice and moral goodness . . .

"Successful prophets are the great artists in the transformation of their gods. They come in times of social disorder, when the old securities are crumbling and the well-worn ways of thought and behaviour become useless in the presence of new problems. Then these great sages point out the path to salvation, and the gods, accustomed to bear the burden of their devotees, take on the character necessary for the new task."

Speaks Plainly

This gives you a good idea of the spirit of the times. This man ridicules the idea of God. God is man-made and therefore we do not need

Him any more in this enlightened age. We have such a wonderful advanced civilisation—which is to-day being shot all to pieces.

I wish to speak to you plainly. I am going to quote to you something that was written and delivered by a man who belongs to the Church, an educator. Perhaps it is good that I do not have authority to do what I would like to do. This is part of what he said :

“Take the idea of God. Have we not all felt the impossibility of reconciling a number of Old Testament situations, in which Jahweh figures, with Jesus’ conception of God the Father? Consider the reports of the conquest of West Jordan in the early chapters of Joshua. In the tenth chapter, seven times repeated in various forms, is the ‘dire refrain’: ‘He (Joshua) sacked the place and massacred all within it, leaving not a single soul alive.’ One may by a certain kind of rationalising justify wholesale massacre, I suppose, but when the old writer summarised it all (Joshua 10: 40) and makes God responsible for the pitiless business the reader need not be a sentimental fool if he feels a thrill of horror at the imputation. Neither should he be thought a heretic if he deliberately judges that the Jahweh of the Book of Joshua is not the Father-God of Jesus.”

The Same Spirit

Does this not smack of the same spirit as that expressed by the writer I have not named? Now to continue this man’s writing :

“What criteria of interpretation are available here? Clearly one is the conception referred to, that of God as Father, in the intimate way

in which Jesus thought of Him. A father, even a normal, earthly father, could not command such wholesale slaughter. How much less the Heavenly Father! So we take the God of Jesus as our norm, not the God of Joshua. But some bright student might interpose, ‘Is not God the same in all ages?’ Without raising the theological point of a developing deity, we might—to get on—agree that he is. But the answer by no means carries with it the admission that *man’s ideas of God* are the same in all ages. These have undergone change, even within the Old Testament period, from God as a *tribal deity*, with all that this conception involves, to the New Testament representation of Him as a universal Father.

“So with this tremendous problem of the God of the Old Testament, the *development view* of human society supplies us with the help we need. And why should we not use it?”

A man holding these views certainly does not accept the inspiration of the ancient prophets. He frankly states that the God of the Old Testament is not the God of the New. Do you want such a person teaching your children and destroying their faith in the revelations of the Lord? If the Old Testament is not true; if these ancient seers were misled and the conception of God which they held was man-made, then we must likewise discard what is written in the New Testament, for Our Lord accepted what was written and recommended it, even to these points in dispute. Do you believe that the God of the Old Testament was merely a “tribal God” and therefore merely the creation of the imaginations of the prophets of those times?

Press Clipping . . .

While many adverse things have been printed in the Press about Mormons, polygamy and ideas of some misinformed Britons, the Millennial Star would like to acknowledge and record an article recently published in Grimsby.

Editorial reprinted by courtesy of the *Grimsby News Pictorial*

THOSE PECULIAR MORMONS!

This is what they are really like

MORMONS! You mean you actually had two Mormons call on you? What were they like? What on earth did you say to them? That fragment of conversation has been repeated many times in Grimsby. You've probably said it yourself. And it is usually said as though the questioner half expected a lurid description in reply, with a delicious little thrill from Simply Awful Things just delicately hinted at.

If you were the one who had the callers, you certainly had difficulty reconciling this picture with the memory of two quiet-mannered, polite young men, remarkable only for American accents and a readiness to talk earnestly about religion.

Probably no religious body suffers so much from misunderstanding, garbled stories of long-dead controversies, and plain calumny, as the Mormons.

Their Grimsby headquarters is the roomy old house at the corner of Chantry Lane and Cartergate, with the notice-board outside: "Church of Jesus Christ of Latter-day Saints" (for "Mormon" is a nickname only).

There are about 150 of them in Grimsby, and you may meet L.D.S. believers anywhere. You may deal with a Mormon fish merchant, have

a Mormon on your shift at the factory, or work with one at the office.

Here for Two Years' Duty

Meet Elder and Mrs. Harry Bost, of Salt Lake City, Utah, who have been temporary Grimbarians for 18 months, and will complete a two-year tour of duty here before returning home. Mr. Bost is president of the Grimsby branch, and nothing could be less alarming than this gentle, quiet-spoken couple, deeply sincere, and with that profound and unobtrusive courtesy which springs from real consideration for others.

Here is a very brief summary, writes a reporter, of some of the chief points they patiently explained to me.

First, Mormons are unequivocally Christians, but believe the older churches have strayed from the purity of the Primitive Church, and that their own restores the Faith.

This might apply to many sects. What sets Mormons apart is that they derive from a direct revelation which they believe was given to an American, Joseph Smith, in 1820.

Prayed—and Had a Vision

Joseph was an up-country boy in New York state, who, deeply worried about religion but not belong-

ing to any sect, prayed for guidance and had a vision.

Briefly, they believe an angel showed him where to find certain gold plates, covered in strange characters. Translated by Joseph with divine help, these form the famous Book of Mormon which is not "the Mormon Bible", but a sacred book they regard as supplementary to the Bible.

It tells of the doings of the ancient inhabitants of America. The Mormons believe they were of Biblical origin, that they had the Gospel, and that Christ visited them after the Resurrection.

The gold plates, the Mormons say, were shown to a number of witnesses before an angel took them away, and a picture of part of them is in existence.

They were Bitterly Persecuted

Joseph gathered followers. They were bitterly persecuted. They settled first in Ohio, then Missouri, then Illinois. Wherever they went they turned wilderness and swamp into good farmland—which they abandoned rather than give up their religion.

Smith was eventually martyred by an armed mob, and the Mormons shook the dust of what was then America from their feet, and trekked out into the unknown West.

After great hardships, they settled in "the land nobody wanted"—a valley in the middle of the desert, by the Great Salt Lake. And they founded Salt Lake City.

Difficulty after difficulty followed. Hordes of locusts descended on their crops. Miraculously, as it seemed to them, thousands of seagulls came from nowhere to devour the locusts.

As other settlers later pushed

west, there was "trouble" and for a while America talked about "the Mormon problem". But their refuge endured, and their city grew.

Now there are about 1½ million of them, and they hope soon to build a temple in Britain.

First thing you are likely to notice about a Mormon is that he neither smokes nor drinks, nor takes any stimulant—even tea and coffee are barred. Clean living is basic to their creed.

Believing that the intelligence a man can acquire in this life will stay with him through eternity, they regard self-education as not so much a privilege as a strict duty.

Much Hard Work is Expected

They are intensely self-reliant. Hard work and industry, plus much voluntary service to the church, are expected of everyone, and any acceptance of any kind of public relief is discouraged.

They have no regular clergy—the priesthood is conferred on many thousands of men, in varying degrees, starting in their early teens.

Nobody in the church is paid for anything. What would your reaction be, as a church member, if the vicar or the minister asked you to give up your business, go to South America paying your own fare, and work there for two years as a missionary—paying all your own expenses, with perhaps a little help from parents or close friends?

Mormons take it for granted! Mr. and Mrs. Bost, for example, are only able to work in Grimsby because they have let their home in Salt Lake City, and given someone else a lease of their farm. On the proceeds, they can live modestly in Grimsby, and work to spread their faith.

Many young Mormons save their pay during their National Service in order to be able to pay their way as missionaries. For this call may come to any worthy member of the church.

And there is no collection at a Mormon service. The members of the church willingly give one-tenth of their incomes to support its work.

Family life is of enormous importance to the Mormon. He believes there is no heaven for him without his family, and Mormon marriages are celebrated, not "till death us do part" but "for all eternity".

They Don't Practise Polygamy

You can forget the stories about Mormons having "lots of wives". Some of them did once practise polygamy, but it has been forbidden for more than 60 years, and the penalty is excommunication.

Those who practised it, did so seriously and religiously believing it to be right. They honoured their wives and brought their families up carefully. Many people might think their behaviour infinitely preferable to having three or four wives or husbands in succession, through the divorce court.

For the Children

by JEAN G. SILSBURY

"**B**RRRR", Sammy, the squirrel, shivered as he peeped out of his little front door. All around the snow lay thick. There was not a green leaf or a blade of grass in sight, let alone any nuts.

Now most squirrels would have thought the snow a pretty sight, but not Sammy; he was a rather stupid squirrel. Instead of being able to watch contentedly from a warm home, he was so cold and hungry that his head ached and he had a pain in his little tummy.

"If only I had listened to my friends", he thought. "They warned me last autumn that I should collect a store of nuts for the winter, but I had much more fun playing tag and hide-and-peek to bother." He gave a big sigh and two large tears appeared in his black eyes. "I never thought it would be like this. I shall certainly die if I don't get food soon. Oh dear! Oh dear!" The two large tears trickled down

his brown nose but he didn't take any notice of them. He was much too worried.

"Surely, someone will give me something to eat if I ask politely," Sammy thought. He put on his coat, shut his front door, and ran down the knotty old oak tree to find his friend Jonathan.

When he reached the elm tree where Jonathan and his family lived, he heard excited and happy squeals from inside.

"They sound very cheerful," he muttered. "They will not refuse to help me."

"Well, hello Sammy," said Jonathan, who answered the door to Sammy's anxious knock. "What are you doing out on a day like this?"

"Dear Jonathan," said Sammy, coming straight to the point. "I am very hungry and I haven't any food. Could you spare me a few nuts?"

"Very sorry old chap," was Jonathan's reply. "Would like to help

an old friend you know, but there's only just enough to go round. Large family, you know, better try someone else. Cheerio!" And with that he shut the front door in Sammy's face.

"Well!" sniffed Sammy, "a fine friend, but someone else will be glad to help me," and he scuttled off to find his other friends.

But the answer was exactly the same from Buster, Long-Nose and Freddy. They hadn't food to give away to a chap who had frittered the autumn away playing tag!

"It's no good," he whimpered after the sixth refusal. "I shall just starve, then they'll all be sorry that they were so mean." Just then he passed Mrs. Bushytail's house, and decided to try his luck just once more.

Sammy tapped timidly on the door which was soon opened by a large cheerful squirrel in a white apron.

"Why, it's little Sammy," she exclaimed. "Come along in. You look frozen. What ever brings you out on a day like this?" Sammy started to explain to Mrs. Bushytail about his plight. As she listened, the smile faded from her face and she looked rather sad.

"Well, you know Sammy," she started, "we all worked very hard while you were playing around because we didn't want our families to starve in the winter. You really can't expect to eat out of our larders because yours is empty." Sammy turned to go thinking that his last hope had failed.

"Wait a minute," said Mrs. Bushytail. "Would you be willing to do a little work in return for some nuts?"

"I'll do anything!" replied Sammy.

"Well, as you know I have a large family and I really need some help with the work. If you will come each morning and sweep the floors, bring in the wood and so on, I will see that you have enough food to last you through the winter. But, remember, no shirking or else out you go and no food at all."

"I will work very hard and thank you so much, dear Mrs. Bushytail. When shall I start? Now?"

"Bless you," cried Mrs. Bushytail. "The morning will be soon enough, but I expect you would like a few nuts as a kind of advance in pay," so she filled a bag with nuts for Sammy and sent him on his way.

This time Sammy hummed a little tune as he scurried along, already he felt much warmer and more cheerful.

"I'm not going to starve after all, thanks to dear Mrs. Bushytail, but next year I'll make sure I don't get into this fix again! I'll work hard and collect all the nuts I can so that if any of my friends run short I can give them some instead of having to beg them for myself."

* * *

Jesus warns us in the Bible to prepare for the future. Do you remember the story of the wise and foolish virgins. Find it in your Bible and read it over. Which do you think is the most sensible thing to do, have a good time now or think about the future?

We need to prepare for the coming of Christ and so we are given Church duties to attend to which will benefit us more than just having a good time.

The Church teaches us in part of the Welfare Plan to prepare for the future by having a good supply of food in our cupboards.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith so that I could remove mountains, and have not charity, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

Rejoiceth not in iniquity, but rejoiceth in the truth:

Beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

For we know in part, and we prophesy in part.

But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

For now we see through a glass, darkly; but then face to face: now I know in part: but then shall I know even as also I am known.

And now abideth faith, hope, charity, these three; but the greatest of these is charity.

1 Corinthians 13

***R**ELIEF SOCIETY members throughout the world hopefully look forward to the completion of the new Relief Society office building now under construction at 70 North Main Street, Salt Lake City, Utah. The building faces the Salt Lake Temple. President David O. McKay offered the dedicatory prayer at the corner-stone laying ceremony held September 30th, 1954. March 17th marks the 113th anniversary of Relief Society.*